

Good Advice to the
PULPITS,

Deliver'd in a few

CAUTIONS

For the keeping up the Reputation of those

CHAIRS,

And Preserving the

Nation in Peace.

Published with Allowance.

L O N D O N,

Printed by *Henry Hills*, Printer to the King's Most Excellent
Majesty, for His Household and Chappel; And are sold at his
Printing-house on the *Ditch-side* in *Black-Fryers*. 1687.

To the Reader.

WE have been a distracted Nation these many Years, and some are of opinion, that amongst other Causes, the Pulpits have in no small measure contributed to the improving its Misfortunes. I here meddle not with the Truth of this Supposition; whilst in this Time of Liberty, every one may be of what Judgment they please; But being heartily sensible, that his Majesty does at this Time earnestly desire the Peace and Welfare of the Nation, I think it ought to be the Concern of every good Subject, to endeavour, as much as in them lies, to remove all Obstacles that may any ways possibly hinder the effecting so good a Work. And because amongst the many Engines, that move the People, the Pulpits have the strongest Influence; 'tis of some Concern, that all Abuses should be secluded from those Chairs, by the Moderation of a Christian, a Loyal, and a Wise Spirit. What I speak here is of all Pulpits, whether of Conformists or Dissenters, of what sort soever, whether Protestant or Papist; and not at all concerning my self, with their several Interpretations of the Gospel, and differing Sentiments in Mysteries of Faith, I only desire, that however they disagree in these, they may be yet perfectly united in the Spirit of Loyalty and Love, and in desiring the Peace of the Nation. And to this end I know of no better Rule to be observ'd, than that of the Congregational Perswasion, in their Address to his Majesty from Great Yarmouth: We faithfully promise your Majesty, that we will neither Preach nor Teach, nor suffer any thing to be so Preach'd or Taught amongst us, which may any ways tend to alienate the Hearts of your People from your Majesties Person and Government; but shall endeavour to contribute the uttermost Assistance thereunto we are capable of, in our several Stations. This is a Promise and a Rule of Peace, and I wish twere writ over every Pulpit of the Kingdom, that it might there stand as a Test for Preachers; That nothing might be dispens'd from those Pla-

asfr. Bull. Sept. 16, 1712 2/6



To the Reader.

WE have been a distracted Nation these many Years, and some are of opinion, that amongst other Causes, the Pulpits have in no small measure contributed to the improving its Misfortunes. I here meddle not with the Truth of this Supposition; whilst in this Time of Liberty, every one may be of what Judgment they please; But being heartily sensible, that his Majesty does at this Time earnestly desire the Peace and Welfare of the Nation, I think it ought to be the Concern of every good Subject, to endeavour, as much as in them lies, to remove all Obstacles that may any ways possibly hinder the effecting so good a Work. And because amongst the many Engines, that move the People, the Pulpits have the strongest Influence; 'tis of some Concern, that all Abuses should be secluded from those Chairs, by the Moderation of a Christian, a Loyal, and a Wise Spirit. What I speak here is of all Pulpits, whether of Conformists or Dissenters, of what sort soever, whether Protestant or Papist; and not at all concerning my self, with their several Interpretations of the Gospel, and differing Sentiments in Mysteries of Faith, I only desire, that however they disagree in these, they may be yet perfectly united in the Spirit of Loyalty and Love, and in desiring the Peace of the Nation, And to this end I know of no better Rule to be observ'd, than that of the Congregational Perswasion, in their Address to his Majesty from Great Yarmouth: We faithfully promise your Majesty, that we will neither Preach nor Teach, nor suffer any thing to be so Preach'd or Taught amongst us, which may any ways tend to alienate the Hearts of your People from your Majesties Person and Government; but shall endeavour to contribute the uttermost Assistance thereunto we are capable of, in our several Stations. This is a Promise and a Rule of Peace, and I wish twere writ over every Pulpit of the Kingdom, that it might there stand as a Test for Preachers; That nothing might be dispens'd from those Places,

after. Under Sept. 16, 1912 2/6

er, but what did agree with these Measures. I would not have any Preacher boast of his Loyalty, till his Sermons have passed this Trial. For if it be the Part of an Open Enemy and a Treacherous Mind; to alienate the Peoples Hearts from their Sovereign; I cannot tell how he that does this in the Pulpit, should be Loyal, when he that should do it in the Field would be a Traitor. To the end therefore that these Abuses may have no access to Pulpits, but that these may contribute to the Peace of the Nation, to the removing all Animosities, and establishing a general Satisfaction in the Hearts of all his Majesty's Subjects, to the uniting them in one Knot of Loyalty and Love; I think it may not be amiss to lay down a few Cautions, which may give some Directions in order to the arriving at this End. I would be a bold Presumption, I am sensible, to undertake to Teach the Teachers; but if it be so contriv'd as to let the Teachers teach themselves, it may not be so obnoxious to Censure, especially when the Design is so General a Good.

Good

Good Advice to the

PULPITS.

First Caution.

FOr the preserving a Firm Peace, and good Understanding amongst his Majesty's Subjects, and shutting a Gate against all the Endeavors of Malice and Envy; 'tis very convenient for every *Division* of Believers in this Nation to take care, that if any *Wicked Villains*, or *Prostitute Wretches*, should appear against any one Party, blackning it with Infamous Crimes, charging it with the foulest of Wickedness, and then back all with *Protestations* and *Oaths*, and pawn their Souls for the Truth of what they assert; 'tis very convenient, I say, that Men of all other Persuasions, in this Case, should take care, that these *Accusations* do not presently get up into the *Pulpit*; and that their *Teachers* be cautious, not to catch at every thing they hear thus protested at the *Bar*, by an *Informers* with a *Bible* at his Lips, nor dispense it to their Congregation, as if they had discover'd it in the Gospel, which they hold in their Hands. This Difference betwixt the *Bar* and the *Pulpit* ought to be carefully observ'd, because the *Pulpit* is only for the Delivery of the *Word of God*; and all that is at the *Bar* is not so: but if any times *Lies*, *Perjuries*, *Malicious Inventions*, *Partial Cunnings* are there advanc'd: And, besides, that *these* do ill become the *House of God*; what a violation must there be of *Charity*, when the

Oath

Good Advice to the Pulpits.

Oath of a *Miscreant* is made the Religion of the People; and they are taught to hate those for Conscience sake, whom by the Law of God they are commanded to love?

This Caution all *Preachers* ought to carry along with them, that so they be not Instrumental in disturbing the Peace of this Nation, which 'tis their Duty, both as they are Christians and Subjects, to preserve. And this I say, tho' the Parties accus'd happen to be such whose Principles they dislike, and to whose Interest they are highly disaffected. The Matter is of Concern, and therefore 'twill not be improper to elucidate it by Example; and because the Averſion against those call'd *Papists* is most general, I'll let them be the Instance. Suppose therefore that they were accused by Men of Infamous Lives, of the worst of Crimes, of Designing against the Life of their Sovereign, against the Religion Establish'd, against the Liberty and Property of their Fellow-Subjects, and these Accusations shoud be pres'd against them with the most *Sacred Protestations* and *Repeated Oaths* of the *Accusers*: yet would it not be convenient for the *Teachers* of any other *Persuasion*, to proclaim these Men Guilty from the *Pulpit*, and incense their Congregation against the *suppos'd Criminals*, however advantageous their Downfal might be to the Interest of their Party. And therefore 'twould be very Rash and Unchristian in this Case, if any *Minister* should get up into his *Pulpit*, and from thence declaim against the People at a *Country Assizes*, and declare them *Guilty* of all the *Crimes* of which they stand accus'd. Suppose after this manner.

Sermon July
17. 1681.
at the Assize
at Hunting.
pag. 5. by
B. Smith.

Of late they have given us the Compendium and Abstract of all their Villanies, in that Horrid and Execrable Plot, which is yet on foot, and which in despite of all Discoveries and Opposition that can be made, they have the Face and Insolence still to push forward and manage with the utmost of a restless and implacable Vigor and Malice. A Design so horrid and ghastly in its Aspect, so contrary
to

to all true Sentiments of Piety, Humanity and Allegiance, that I do not wonder, that they use all their Arts, either to stifle its Discovery, or to divert the Odium of it from themselves upon others.

Or thus. Of all those former Practices, there is no one can parallel that Execrable and Hellish Plot, which was now set on foot against us, and is still going on; and if God have not mercy upon us, doubts not of success, to sink the *Protestant* Religion, which we profess, so far as never to rise again.

*Sermon on
Matt. 8. 25.
April. 11.
1679. on the
Fast-day.*

Or thus. Our Enemies slept not, they were contriving how to make us return back into *Egypt*, or submit, not our Necks only, but our Souls and Consciences, to that Tyrannical Yoke of the *Roman* Slavery; and thought the Design so well laid, that it was upon the point of being Executed. Then did it appear, that God was still watching over us for Good; and he that saw all these secret Contrivances, so closely carry'd, and cemented with so many sacred Ties, disappointed all their Councils, and brought all their Designs to light, when we were least aware of it; being, tho' sensible of a great Danger hanging over us, yet little apprehensive that it was so near us, and was to break out in such a manner.

*Serm. before
the Commons,
Decemb. 22.
1680. at
S. Margar.
West. p. 11.
Dr. Bura.*

Or thus. Their loud Cry is not for *Diana*, but for the Silver Shrines; not for the State of the Church, but for the State and Pomp of the Churchmen, to make the Pope and his Clergy absolute Lords of all Powers, and Pleasures, and Profits of the World; as in the Discovery of the late Horrid Plot for the Subversion of our Religion and Government,

*B. E. before
the Lords in
Westm. Ab.
Nov. 5.
1678. p. 24.*

ment, we find they design'd for themselves the most beneficial Places both in Church and State.

Or thus. Providence hath discover'd another Plot and Conspiracy, contriv'd by those, who act according to their Principles. A dangerous Plot, deeply laid, secretly carry'd on, and that stumbles at nothing that lies in their way; not at the Life of the King himself, tho' a Prince of so much Clemency and Mercy, that he is inferior to none that sways a Scepter, or sits upon a Throne.

Ibid. p. 39,
40, 41.

And therefore I doubt not, but that you (My Lords) and the rest of the Great Council of the Nation, who have now the weighty Concerns both of Church and State before you, will consider, that *ad Triarios devenitum est*, the Concerns of your Religion, your Sovereign, your Laws, your Lives are before you. Therefore, if you have any Love of your Religion (as I know you have great Love for it;) — If you have any Love of that True, Reform'd, Approv'd Religion; any Abhorrence of the Grosslest Superstitions; — If any Regard for the Life and Safety of his Majesty; If any Concernment for the Peace and Welfare of the Nation; If any Care of Self-preservation, to escape horrid Massacres, and the utmost Rage of Persecution; — It highly concerns you to take into your speedy and serious Consideration, what Remedies are fit and suitable to be apply'd.

Sermon of
Mr. Jane,
April 11.
1679. before
the Commons
p. 27, 50.

Or thus. O that God would give us all Hearts to consider this, — That so we may no longer expose our selves and our Country, our Lives and Fortunes, and the best Religion in the World, to the Advantages

rages of Blood-thirsty and Deceitful Men, who have at this day conspir'd against us, to take away both our Place and Nation. — *But* it seems that we are not yet quite cast off, by that wonderful Discovery which God hath made amongst us of a Hellish Plot, for the Assassinating of our King, and the Subversion of our Government and Religion.

Or thus. How visibly and near did God in his infinite Mercy, by way of warning, hold it (*the Rod*) forth to us in his late discovering that Hellish Plot of our Blood-thirsting Enemies, the Popish Priests, who had contriv'd to Murder, not only our Bodies, but our Souls also, by taking from us the Light of the Gospel, which is the Life of our Souls, and to cast us into the Dungeon of Popish Darknes? — Truly there needs no more than the Popish Priests, whom tho' you banish the whole Land, you may be sure they will not sit idle Abroad, but Night and Day labor to make assisting Parties in *Italy*, *Spain*, and *France*. We find they have all contributed Money to carry on that Devilish Work; and doubtless they will go on to contribute both Money and Men also, as occasion shall serve; they will not easily sit down and suffer themselves to be baffled in this Design, they thought themselves so sure of.

B. H. Nov.
24. 1678.
p. 40, 41.

Or thus. The Instances are so many, and so very well known, that I need not name them: but if they were all forgot, the late, shall I say, or the present Popish Plot, for the taking away the Life of his Sacred Majesty, and Subverting the Protestant Religion, and the Establish'd Government of this Kingdom, now brought to light; This alone, tho' all the other Instances were worn out of Memory, would sufficiently shew us what we are to expect

Dr. Sharp,
April 11.
1679. to the
Commons,
p. 33.

from these *Roman* Principles, as to the Security either of our Prince, our Liberties, or our Religion.

Dr. Tillotson,
Nov. 5. before
House Com.
1678. p. 31,
32, 33.

Or thus. At this very time, since the discovery of so barbarous a Design, and the highest Provocation in the World, by the treacherous Murder of one of his Majesty's Justices of the Peace, a very good Man, and a most excellent Magistrate, who had been active in the discovery of this Plot; I say, after all this, and notwithstanding the continu'd and insupportable Insolence of their Carriage and Behavior, even upon this Occasion, no *Violence*, nay not so much as any *Incivility*, that I ever heard of, hath been offer'd to any of them. --- And now what remains, but to make our most devout and thankful Acknowledgment to Almighty God -- for the wonderful discovery of the late horrid and barbarous Conspiracy against our Prince, our Peace, and our Religion.

Dr. Stillingfl.
Nov. 13. 1678.
before the Com-
mons, p. 42,
43, 44.

Or thus. Even this hath enrag'd our Adversaries of the *Roman* Church, and made them the more restless to destroy it, (*the Reformation*,) and to stick at no Means, which they thought might tend to its Ruin. O Blessed *Jesus*! That ever thy Holy Name should be assum'd by Traytors and Murderers; or that the promoting thy true Religion, should be made the Colour for the most wicked Practices! --- Be astonish'd, O ye Heavens, and tremble, O Earth, that hast brought forth such a Generation of Vipers, who are continually making way through the Bowels of their Mother, and, as we have reason to believe, have design'd to destroy the Father of their Country. If these be the kind Embraces of one that pretends to be the Mother Church; if this be the Paternal Affection of the Holy Father

ther at Rome ; if this indeed be the Zeal for the Catholic Cause ; if this be the way to reconcile us to their Communion : Have we not great reason to be fond of returning into the Bosom of such a Church, which may strangle us as soon as it gets us within her Arms ? --- But there are some whole Concernment it is, to make Men believe there was no such dangerous Plot intended. I meddle not with that Evidence which lies before you ; but there is one Notorious Circumstance obvious to all Persons, and sufficient to convince any, which is the horrid Murder actually committed on one of his Majesty's Justices of the Peace, in cold Blood, with great Contrivance and Deliberation. Do Men imbrue their Hands in Blood for nothing ? Why no other Person ? Why at such a Time ? Why in such a Manner ? There was a Reason for all this ; He had taken the Examinations ; He knew too much to be suffer'd to live ; and they hop'd by his Death to stifle the Evidence, and to affrighten others from searching too far : and they manag'd that Matter so, as tho' they had no other End in taking away his Life, but to prevent a farther Discovery. And they whom his Death doth not convince, neither will they be convinc'd, tho' he should rise agen from the Dead.

Or thus, That we heard it bluster Abroad for so many Years together in a formidable Tempest, which hath drench'd and drown'd so great a part of Christendom in Blood, and yet the Storm hath hitherto flown over us ; That the Clouds have been gathering at Home too, and so long hung black o're our Heads, and yet not pour'd themselves forth in Showers of Vengeance ; That Gebah, and Ammon, and

A. B. C. Nov
13. 1678. be-
fore the Lords
in Westm. Ab.
p. 3, 9. 13,
26, 27.

Amalek, and the rest ; That Hell and *Rome*, and their Partizans, our Enemies on all hands, both Foreign and Domestic, have been so long Confederate against us, saying, Come, and let us root them out, that they be no more a People, that the Name of the Reform'd Church of *England* may be no more in Remembrance ; That they have so long look'd Grim and Soure, and Roar'd and Rampt upon us.—And now when restless and unquiet Men (the true Spawn of him, whose Tail drew the third part of the Stars of Heaven, and cast them to the Earth) would fain by their Hellish Plots and Contrivances bring us down agen from thence, even down to the very Ground, and lay all our Honor in the Dust : When by their secret Machinations they are at work on all hands to hurry us back into the old Confusions ; in hope, that out of that disorder'd Mass, they may at length rear up a new World of their own ; (but what a World ? a World made up of a new Heaven of Superstitions and Idolatries ; a new Earth too of Anarchy first, and pretended Liberty, but of Tyranny insufferable at next Remove.) — The Devils of Sedition and Faction, of Treason and Rebellion, those Familiars of *Rome*, and *Rhemes*, and *St. Omers*, (the *Jesuits* I mean, that have so long possess'd and agitated a wretched part of this Nation) will never go out from hence, and leave us at quiet, no not by Prayer and Fasting only. Nay, the best Laws we have, the best you can make, (if they be not steddily and severely Executed) will prove too slight a Conjuraton for those sturdy Evil Spirits of Disobedience. There is another and a better *Flagellum demonum*, than that of *Hieronymus Mengis* and his Fello w Exorcists. Holy Water

Water is a Trifle, and holy Words will not do it. There is no such thing as *Medicina per verba*, Words and Talk will never cure the Distempers of a Nation. Deaf Adders refuse all the Voice of the Charmer, Charm he never so wisely. If in good earnest we would be rid of this Legion, and say as our Lord to the deaf and dumb Spirit, Go out, and enter no more; (what shall I say!) *Solomon's Rod* for the Back of Fools that grow troublesome or dangerous, (as it may be prepar'd and manag'd) is a very powerful and effectual Exorcism. Untam'd Horses, and Skittish Mules, that will have no Understanding, are not edifi'd with calm Reasonings and Instructions, and meek Remonstrances, nor in any other Method so well as by *David's Expedient*; *In Frano & Camo*, their Mouths must be kept in with Bit and Bridle, that it may not be possible for them to fall upon you, and so you may be secure of them.——
Viriliter agite.

If any, I say, upon these Grounds, should after these, or other such like manners, declaim from the *Pulpit* against these People, and assert them *Guilty* of all the *Crimes*, that by villanous *Informers* are charged against them at the Bar, 'twould be highly prejudicial to the *Peace* of the Nation, much against *Charity* and the Love we owe to our Neighbor, contrary to the Christian Spirit of *Meekness* recommended in the Gospel, and consequently a very severe *Reflection* upon those that shall proceed in this manner. These and infinite other ill Consequences are the necessary Attendants of such Proceedings: For what *Peace* can there possibly be expected, when it shall be in the power of Men of Prostitute Consciences to distract the Nation, to fill it with *Fears* and *Jealousies*, and so to influence the *Pulpits*, as to make them square the *Gospel*, to the Support and Proof of their *Calumnies*? What *Charity* can there be in those, who upon such Mens Suggestions, can be positive in pronouncing their

their Neighbors Guilty of the blackest of Crimes? And what *Meekness*, whilst upon such Motives, they are so easily fill'd with Gall and Bitterness, and change their Gospel of Peace into such exasperating Invectives? And whilst these Christian Endowments are wanting in *Teachers*, how low must their Credit and Reputation sink with all sober Men, who know that where these Qualities are not, there can be no more of a Preacher besides the Name and a Noise?

For my part, I think 'tis the Common Interest of all that call themselves Christians, to be careful in avoiding these Inconveniences; which do ill suit with that Name; and most especially it seems to be the Concern of all *Pulpits*, of what sort soever, to see that the *Spirit* that moves there, should be only that of the *Gospel*. For if once it be permitted, that in those Sacred Places there be access for *Interest*, *Affection*, *Prejudice* or *Passion*, &c. and that the Doctrins from thence enforc'd to the People, be not only according to the Dictates of the Holy Ghost, but likewise what is suggested from the *Information* and *Narratives* of such *vile Men*; 'twill bring all Preaching into a Disrepute, and give too plausible an Occasion to *Atheists* of ridiculing all Religion.

Will it not be a Temptation likewise to Thinking Men, to have a less value for those Chairs, when they find them subject to these Infirmities: When they see them lye as open to *Passion* and *Railing*, and such like weaknesses, as *other Places*, which for that Reason are esteemed *Prophane*? Men are willing generally, where they trust their Consciences, to find something above the ordinary Mass, some more than ordinary Sanctity, a steady Conduct, a Conquest over the common Frailties and Temptations of other Ranks, and such other like Qualities, which may naturally work a Confidence in Men, and be as Arguments to convince them, that the Spirit that there moves is above Nature, and capable of directing others in order to Vertue and Truth. But where they find not Men thus Qualified, when they experience those, who pretend to be *Guides*, to fall in with the *Mobile*, to be expos'd to their Levities, so as to take Fire at every Flash; when they see them instil Jealousies, look
Grim

Grim and Soure, Roar, Ramp, and Insult over the Oppress'd; 'twill only breed a Disesteem of them in the Observers, and put them upon thinking, that however they may go to Church to Hear for Fashion sake; yet to rely upon such Mens Directions will not be very safe, whilst they see them go to the Bar for their *Doctrins*, and fetch their Proofs more out of the *Law* than the *Gospel*.

Besides, if any should hold forth in any of the *Forms* above, what a Scandal would it be to their Profession? How odious would it appear to Considering Men, to hear *Preachers* out of their *Pulpits*, inciting *Judges* against the *Defendants* at the Bar; stirring up their Gall, and imbittering their Spirits. so to prepare them to a Hearing of the Cause? And how much worse would it still be, to hear them from those *Chairs* of Peace, pronouncing Sentence against the suppos'd Criminals, and then calling for the *Halter* and *Ax* for Execution, and the Effusion of Blood? To hear all this at a *Sessions-House* might be something tolerable; but to go to Church, and after the Text out of the Gospel, to hear so much of *Severity*, and of the *Instruments of Death*, makes it look more like a *Slaughter-house*, than the House of God; and lays Grounds enough to think, That such Harangues as these are only for the filling the *Judges* and *Law-givers* with Fury and Vengeance; and that 'tis fear'd These would be too Meek and Merciful, unless some *Clergy-Cruelty* were instill'd into them out of the *Pulpits*. And then how convincing an Argument will this be, that 'tis not only the *State* that *Persecutes*, and is for *Penal Laws*, but the *Church* too; whilst the *State* being *Hearers*, and for receiving Direction; these *Churchmen* are inciting them to the speedy and severe Execution of the *Laws*; conjuring them by the Love they have for the *Approv'd and Reform'd Religion*, to take into their speedy and serious Consideration, what Remedies are fit and suitable in such a Case: Assuring them, that the Best *Laws* will not serve, if they be not speedily and severely Executed? Will not this sound *Penal Laws* and Blood all over?

But above all, 'tis not fit *Preachers* should run out into these cruel Extravagances; because if after the *Preaching*
up

up such *Accusations* and *Horrid Crimes* taken up against Men at the *Barr*, it should prove that the *Informers* were *Villains*, and the *Accused* appear *Innocent*, what a Reflection would this prove upon such *Teachers*, and upon their Religion ; when it shall be manifest to the World, that they have Preach'd up so many notorious *Lies* in their *Pulpits*, have asserted the Truth of them, have spread so many unjust *Calumnies* against their Neighbour, have expounded *Libells* and *Narratives* instead of *Gospel*, and been as positive in such *Doctrins* of *Perjur'd Knights of the Post*, as if they had been deliver'd by the *Evangelists* ? And if these Preachers happen to be Men of *Honesty* and *Conscience*, will it not, do you think, be a disturbance to their inward Peace, when they see the Men, they have so severely traduc'd from their *Pulpits*, and blackn'd with the foulest Crimes, to be *Clear* and *Innocent* ; and that those Villanies they so positively laid to their Charge, prove only *Calumnies* and *Malicious Forgeries* ? What a damp must this be upon their Souls, when they consider how *Instrumental* they have been in wronging the *Innocent*, in attesting *Lies* and *Perjures*, and promoting the Devil's Cause instead of Gods ? How will those Characters they have given of their Neighbor in their *Sermons*, look Gastly and Tormenting, when they reflect upon them ; when they consider how they have proclaim'd them Guilty of an *Execrable and Horrid Plot* ; Of *Insolence* and *Implacable Malice* ; Of want of *Piety* and *Humanity* ; Of a *Hellish Plot* ; Of its being upon the Point of being Executed, for the *Subversion* of the Religion and Government ; Of designing to themselves the most Beneficial Places both in Church and State ; Of a dangerous Plot deeply laid against the Life of the King, against the Peace and Welfare of the Nation, for horrid *Massacres*, and the utmost rage of *Persecution* ; Of being blood-thirsty and deceitful Men, engag'd in a *Hellish Plot*, for *Assassinating* our King, and *Subversion* of our Government and Religion ; Of being *Traitors* and *Murderers*, a Generation of *Vipers* ; Of being the Spawn of the Devil, designing *Hellish Plots* and *Conspiracies* for the setting up of *Anarchy* and *Tyranny* ; Of being Devils of *Sedition* and *Faction*,

of

of Treason and Rebellion, &c. How will these Characters, I say, look, when they discover, they have thus injur'd and abus'd their innocent Neighbor, in such Cholerick and Blood-drawing Expressions, in so vile and unworthy a Manner?

And if they consider again, that they have not only done this to the People, but likewise before the Judges and the Greatest Tribunal in the Nation; May not they have some Scruples, and begin to question, whether they have not been Instrumental and concurr'd to the Death of such Persons, as wrongfully suffer'd for these Forgeries? May not their Consciences, if there be any Tenderness in them, begin to be troublesome, and suggest to them such afflicting Thoughts as these? So many Men were put to Death, condemn'd for those Crimes, which we pronounced them guilty of in the Pulpits: and who knows how far the Magistrates and Judges were influenc'd by our Sermons? and that they received Directions from our Preaching, as well as from the Evidences, which they could not but have some reason to suspect of Malice and Subornation? It may be likely our Seconding the Witnesses, and Pleading their Cause, by urging the Circumstances, the Time, the Place, the Person, and then asserting that They whom this do's not convince, neither will they be convinc'd, tho' one should rise from the Dead; It may be likely that this might work more upon the Auditory, than all the Affidavits at the Bar. And if the Judges did not pronounce Sentence, nor Jury bring them in Guilty, meerly upon the Authority of our Attestations; yet 'tis very probable, that by our bitter Exaggerations and severe Reflections, we did heighten their Averision, and incline them to Believe all that was urged against the Prisoners and by this means, tho' not as Instruments, yet by way of Disposers, did concur to the Condemnation of the Accus'd, and the Effusion of Innocent Blood. May not the Consciences, I say, of such as have rashly inveigh'd against Innocent Men, suggest to them such afflicting Thoughts, and disquiet their Minds, for fear the many Wrongs, Abuses, Affronts, Banishments, Pillories, Imprisonments, Chains, Racks, Starvings, Gibbets, and Blood of those that suffer'd upon the score of those suppos'd Crimes, should in some part lie at their door, and be requir'd at their hands, who in their Sermons did so far contribute to the Reputation of the Witnesses, to the incen-

Good Advice to the Pulpits.

sing the People, the *Juries* and *Judges* ? 'Tis very possible such may be the Effects of their more sedate and serious Thoughts ; and that as they expect Mercy from God, 'tis their Obligation to make Restitution of all the *Wrongs* they have done their *Innocent Neighbor*, and *publicly* declare them *Guiltless*, whom to their Congregations they have so often proclaim'd for Criminals.

These and many other may be the Consequences and Mischiefs of such kind of Preaching, and therefore it is evidently much better for the *Peace* of the *Nation*, for the *Good* of our *Neighbor*, for the *Credit* of the *Clergy*, to forbear all such kind of Reflections and Invectives in their Sermons : If they leave *State-Affairs* to the *State* or *Civil Magistrate*, and make the Enclosure of their Province in the *Gospel*, 'twould be much more agreeable to the Order of things, and for the *Peace* of Christendom, and this is my first Caution and Desire that it be so.

Second Caution.

THAT, if *Preachers* do at any time think fit to lay open the Crimes of any People to their Auditory, they be careful not to urge their Accusations farther, than they are *certain* and know them to be *True*. And therefore for Instance ;

1. If there be found an ungrounded and ill told Tale of the *Papists contriving the Death* of Charles I. Of a *Jesuit flourishing his Sword when the fatal Stroke was given* &c. 'Tis not convenient nor Christian, that this should be presently made a *Pulpit Truth*, nor insinuated into the People for a Matter beyond question, to the defaming of so many thousands. And therefore methinks, 'tis not warrantable, that upon such Grounds as these, any one should thus hold forth to the People, *viz.*

Before

Before God and the World, I confess my self abundantly satisfi'd, that Popish Jesuits were in that Horrid Plot, (*the King's Murder*) to execute which some Protestant Jesuits were the Instruments and Hands.--- That *Roman Priest* and Confessor is known (saith my Author) who, when he saw the fatal Stroke given to our Holy King, flourish'd with his Sword, and said, *Now the Greatest Enemy that we have in the World is gone.* And when the News of that Horrible Execution came to *Roan*, some Jesuited Persons there told a Protestant Gentleman (of good Credit) *That now they were reveng'd upon the King of England, for not Re-establishing the Catholic Religion.*

Pelling before
Judges at West-
min. Jan. 33.
1683. p. 39.

Or thus. It will be no improper thing, to shew you how justly the Church of *Rome* is accus'd of this (*the King's Murder*) and how unjustly it is cast on those of the Reform'd Religion.---What hand they had in this Execrable Crime, and how far they disguis'd themselves into all the Forms and Divisions about Religion, that were among us, I shall not positively assert, it has been done with very much assurance, by Persons of great Worth and Credit; and there are many Probabilities to induce us to believe it.

Burn. before
L. Mayor, Jan.
30. 1649. p.
11.

Or thus. From the same Place (*Rome*) our late Dreadful Confusions were highly fomented: and that Sacred and Royal Blood, which so much sully'd the Honor of our Religion, and still cries so loud for Vengeance, was not shed without their Concurrence and Assistance; the Mischievous and Buse Jesuit being so Wicked, as to promote the Design, and so Impudent, as to boast of it when it was done.

B. Smith. at
Hunt. Assiz.
July 17.
1681. p. 5.

2. If there be a Story amongst the People, that such a sort of Men help'd to fire the City; 'tis not Prudent for any, unless upon certain Grounds, to deliver this from the *Pulpit*, and

thence endeavor to convince the Congregation of the Truth of it : As thus.

H. Hesketh,
before Lord
Mayor at Dow,
Sept. 12.
1682.

There might be evil Instruments in this Judgment (of the Fire of London) and it seems, we are satisfi'd, who they were. — The Year 1666, had been long presag'd to be a Fatal Year, and been often assign'd for the Downfall of *Rome*, by some, that had been too busie with Apocalyptic Visions. There could never therefore be a fitter Time for them to confute these bold Predictions, nor any Confutation, that in all probability would more affect the World, and advantage their Cause, than to cause *London* to fall, just then when it expected *Rome* should ; and it hath been said, how they have glory'd and triumph'd in this thing. For that supposing them their Craft masters (and we have too many Reasons to think them to be so) it could not be well thought, that such an Opportunity would be let slip, or some such Counsel nor pitch'd upon. — Such things as these are now become their last Refuge, it seems ; and the Arguments in which (I am persuaded) they expect most Success : they find how miserably fruitless all rational Attempts against us are, and how they still recoil against themselves ; and they despair of ever convincing us like Men, and therefore are resolv'd to beat out our Brains (if they can) like Beasts.

3. If there be a Popular Rumor, That *Jesuits* in Disguise insinuate themselves among *Dissenters*, and from their Pulpits Preach to them Schism and Sedition ; it do's not look Rational, that this Relation should be made a *Sermon-Discourse*, preach'd up as a *Truth*, unless upon surer Grounds than a Report, or the Assurance, that such a one knows the Person that saw the Man beyond Sea that did it. And therefore how Unpulpit-like would such a Discourse as this look in a Sermon ?

It

It is their Business and Endeavor to keep us at odds, the better to carry on their own Designs; and therefore they have their Emissaries up and down to Preach Schism and Sedition into Peoples Ears. By such Arts as these they insinuate themselves among the poor deluded People of our Separate Congregations, and joining with them in their Clamors against the Church of England, crying it down for Superstitious and Popishly affected, they pass there for Gifted Brethren, and real Popery is carry'd on by such Disguises.

J. Okes, before the Judges at Reading, July 12. 1681. p. 19, 20.

Preachers, I think, ought to be very Cautious, how they carry up such kind of *Stories* as these into the *Pulpits*; because, tho' there may be Grounds enough to make them a *Table* or *Coffee-house* Discourse; yet scarce enough to qualify them for a *Sermon*, or to make them a fit Attendance for a *Text* out of the *Gospel*: I am for having nothing have admittance into the *Pulpit*, besides what is certainly and unquestionably True: That Place ought to be kept Sacred, and nothing have access there, that is Prophane, or in any likelihood may prove to be a *Lye*.

'Tis necessary this Caution be observ'd, that so all Preachers and Sermons be maintain'd in their Just Authority and Respect. For nothing can more contribute to the lessening their Reputation with the People, than to hear *Vulgar Rumors*, *Ill-grounded Stories*, *Peevish Jealousies*, held forth, and as passionately defended by them, as if they had been *Inspir'd Truths*. What Respect can I possibly have for a *Preacher*, that makes no better choice of what he delivers? Is it likely he should prevail upon my Understanding or Will, that suffers himself to be impos'd on? When I go to Church, I expect to hear the *Word of God*, and such *Solid Truths* expounded to me, as may be a Comfort to my Soul, and direct my Steps in the ways of Bliss. But if with a light Sprinkle of this, I am put off with *Fulsom Invektives*, and a Relation of such *Stories*, as I am confident, the *Preacher* knows no more the Truth of than my self; I cannot but be Scandalized, and begin to fear, that such an one is better conversant in the *News* of the Town,

Town, than in the *Sacred Text* or *Fathers*; and me-thinks, it has so much the Relish and Air of a *Coffee-house*, that I cannot but look about me, to see where we are. And now if People should once seriously reflect on this, and consider with what *empty Stories* Preachers content themselves, for the patching up their Sermons, it cannot choose but raise a great Prejudice in their Minds, and discourage them from relying much upon their *Teachers*, whilst they see them either so very *Credulous*, in thus taking up every *Vulgar Rumor* for a *Truth*; or very *Insincere*, in delivering that to their Auditory, which they don't believe themselves. Either of which is a very ill Quality to recommend a Minister to his Congregation.

Upon which Score I cannot but heartily desire all Preachers, of what sort soever, to take this into a serious Consideration, and to be very careful in the Choice of the Matter and History, which they deliver to their People. I conjure them by their *Sacred Function*, by the *Gospel* they expound, by the *Truth* they pretend to; that they would think of nothing but *Truth*, that they would preach up nothing but *Truth*, and consequently that they would deliver nothing in their *Sermons* for a *Truth*, which may be a *Lye* for all as they know. This I press the more earnestly, because I am sensible how much *Preachers* may lose themselves for want of this Care. For besides the *Offence* against God, and the *Wrong* they may do their *Neighbor*, 'tis certain they ruin their own *Reputation*. 'Tis no small Reflection upon a Preacher, when it is with Truth said of him, That instead of teaching the *Gospel* in Meekness, he has preach'd up *Lyes* in a Passion. Every Man ought to be true in his Way; and if he that puts off *Counterfeit Wares* in his *Shop* for true Ones, must of Necessity pass for a *Cheat*; how circumspect is it necessary every *Preacher* should be, whilst to him his *Pulpit* is his *Shop*; and the Injury, if done there, is the more considerable, by how much the Affairs of the Soul and Eternity, are above all the Concerns of this World?

And as these kind of Stories do not suit well with the *Pulpit*, so neither do they agree with a *Dedictory Epistle*, especially from a *Faithful Pastor* addressing himself to his *Parishioners*,

ners: And therefore when Dr. *Tenison*, making Apology for his Expressions of more Warmth and less Strength, in a Conference held about Religion with a *Jesuit*, pretends that he has reason above most others, to give severe Language to that sort of Men, because his Father being turn'd out of his Living by a Committee, and another taking his Place and Revenue, without restoring any thing, who after a few Years, preaching up *Purgatory*, and other Points, was turned out again by the same Committee, and soon after (as it were) vanish'd away. When he makes this Apology, I say, for his peevish and severe Language to a *Jesuit*, he do's not seem to do the Office of a Good and Faithful Pastor; for besides the giving that ill Example to his Flock, of entertaining a Grudge in his Mind near about *Thirty Years*, and giving now ill Language to a *Stranger*, for a suppos'd Injury done his Father in the last Age, and so letting one Evil be the Excuse for another: besides his being mov'd with Indignation against a Person, who (as he tells the Story) did not turn his Father out of his Living, but did only take Possession of it, when his Father had been before outed by the Committee. Besides, his conceiving an Hatred against a whole Body of Men, for the sake of one suppos'd Member thereof, and being fill'd with Suspicion and Jealousie against them all, upon his score; which is a piece of Christianity and Justice fitly to be retaliated by the *Jesuits*, if they should be Jealous of every Parson they met, for fear he should by Perjury Swear them to the Gallows, because one of that Coat help'd Five of their Brethren, not out of their Livings, but out of their Lives, most infamously and barbarously, not in the last Age, but only Seven Years ago; besides the spiteful Insinuation into his Parishioners, that the Father he Discour'd with, was a Hypocrite and a Disssembler, something of the like nature with his own Father's old Friend, and by this vile and undeserv'd Character, raising a Prejudice in the Minds of his Readers, that being thus prepossess'd, they might the easier give the Doctor the Victory over his Antagonist, whom they had found knock'd down in the very first Leaf with a Calumny.

Besides all this, I say, is it not a very uncharitable Presumption in the Doctor, thus by Insinuation to make a *Jesuit* of that

True account of
a Conference
betw. A.P. and
Dr. T.

that *Gubbard*, who succeeded his Father, and Preaching up *Purgatory* prov'd an *Hypocrit* and *Dissembler*? Do's the Doctor know he was a *Jesuit*, that he so confidently, not now in the Heat of Dispute, but in the cooler management of his Pen, exposes all the Body of the *Jesuits*, as infamous, to his Parishioners, upon his score? Is he certain he was a *Jesuit*, that now he serves up this Story to confirm his Flock, that the *Jesuits* in Disguise, become *Teachers* to the *Dissenters*? If the Doctor knows it to be a Truth, 'tis more than he has yet made appear; for all as I see in the Story, as he has told it, 'tis as likely he was a *Church of England Dissembler*, as a *Jesuit*. Don't every body know, there's many a *Church of England Divine* has had *Popery* enough in them, to be mark'd for *Jesuits*. and to be censured and turned out for such, by the Men that made up the *Committee* in those Days? What if Mr. *Thorndike* had preach'd to such a Congregation his Doctrin of *Praying for the Dead*, and request'd of them (as he did in his Will) that they would *Pray for his Soul*, when departed? Don't the Doctor think, that he had said enough of *Purgatory* to have been cashier'd by the *Committee*, and outed for a *Papist*? If M. *Montague* had delivered there his Opinion of the use of *Images*, of the *Cross*, of *Traditions*, of admitting the *Pope* for Arbitrator in Controverſie, &c. would not they as certainly have cast him by for a *Papist*, as they did *Gubbard*? So that, I believe, if the Doctor will seriously consider upon the Point, he'll find, That many *Church of England-men* have had *Popery* enough in them to have been turn'd out in those Times for *Jesuits*, and to have pass'd for so many *Gubbards*. This I say as to his *Popery*; and as to his pretending a Kindness to their Cause, 'tis more likely again he was a *Church of England Divine* than a *Jesuit*; whilst 'tis well known, what the *Church Divines* did at that Time for *Living*s: of the Ten thousand Beneficed Men, there being many Hundreds, that comply'd with the Times, whether really or pretendedly, let the Doctor Determine. If he can shew only *Five Jesuits* that did as much, 'twill be more than ever was done yet; and if he should, 'twill be still, I believe, a thousand to one, that his Friend *Gubbard* was a *Church of England Divine*, rather than a *Jesuit*. And yet the Doctor will have him to be nothing but a *Jesuit*, he's still angry at the *Jesuits*:

suits, for his sake, and he tells his Parishioners the occasion of it, That this wrought upon him when he was young, and he cannot yet wear it off; but I hope there are some amongst them that will have so much compassion on him, as to be sorry, that in all this time the Doctor has not worn out the Impressions of his *Childhood*: for my part, I am sorry to find such a malicious Story set forth by a Pastor to his Parishioners, and that he has so little Consideration and Charity, as to expose the Reputation of so great a Body, under the black colours of *Disimulation* and *Hypocrisie* upon such a bare Presumption. Would the Doctor like well to be thus serv'd; and that He and his Brethren should be thus trampled upon, upon such slight Imaginations? These Methods, I know, serve well enough, to keep fast the People, and to make them averse to the *Jesuits*: But I hope those whom the Doctor has endeavor'd to make appear as *Hypocrites*, will shew themselves Men of better Consciences, than to follow him in so ill an Example. But let us now proceed to our Cautions.

Third Caution.

THAT if any Preacher be zealous to prevent his Flock from going over to any other Communion, which he judges to be Erroneous; he would be careful not to use any Insincere or Unwarrantable Means, for the working this Effect: That he would not be so passionately earnest in the discouraging his People from such a Change, as to forget both *Honesty*, *Injustice*, *Truth* and *Charity*, while he's warm in his Disqualives. And therefore if for the Settling his Congregation, and ridding them of all Uneasiness, Scruples and Pangs of Conscience, he chooses that Topic of *making the other Party odious*; he ought to be very Cautious in his Charges, and not to lay blacker Colours on them, than in Truth and Justice belongs to them. 'Tis a very difficult Task to make Characters of Adversaries, for such especially, whose Interest it is they should be condemn'd and thought Ridiculous. How easily do *Passion*, *Aversion*, *Interest*, *Education*

D

here

here insensibly steal in ? And when these Influence the Pencil, there never wants any thing of *Deformity* or *Monster*, that's requisite to make the *Bagbear* out. 'Tis advisable therefore here, that *Preachers* be watchful that none of *These* stand at the Elbow while they are laying on the Colours : That they abstain from all indirect and unjustifiable Methods, while they are exposing their Neighbor : That they describe not the *Doctrins* of a Church, from the Opinions of *Private Authors*, from the *Extravagances* of some *Professors*, from the *Loose Practises* of others : That they take not every thing by the *Wrong Handle*, ; give not out their own *wrested Interpretations*, *Horrid Misconstructions*, for the Faith of the Church ; and especially that they give not too much Rope to their *Inferring Faculty*. This one thing of *Drawing Consequences*, is enough to ruine the soundest Reputation in the World ; and here is not any Church, Religion, Profession or Perswasion, of all that call themselves Christians, that is so securely fenc'd, but may be soon made as deform'd as *Twism* by this single Artifice. All these sinister Ways are therefore to be avoided, especially in *Pulpits* ; for no Character can be just where these are made use of. I instance in the Case of the *Papists* : If any one to discourage his Auditory from looking that way, should call in any of these Auxiliaries to his Assistance, and thus describe *Them* or their *Religion*, viz.

Sermon on Uni-
ty. Ephe. 4. 3.
at Whitehall,
March 10.
1675. p. 107.

Their different Orders of Religion amongst them, are neither better nor worse than so many Sects and several Casts of Religion ; only they have that advantage in managing their Divisions which we have not, to pack up their Fanatics in Convents and Cloysters, and so bring them under some kind of Rule and Government.

Tho. Smith,
August. 17.
1679. at Ox-
ford. p. 19.

Or thus. In the Roman Church it (*the Sacrament*) must now be no longer a Representative, but a Real Propitiatory Sacrifice for the Living and for the Dead ; and Christ's Natural Body must be brought down from Heaven

Heaven upon a thousand Altars at once, and there Really broken and offer'd up again to the Father, and his Blood actually spilt a thousand times every day.

Or thus. Popery is the worst Religion, or pretended Religion in the whole World, for she puts out the Understandings of those of her own Communion, and tears out the Hearts of all others: Whom she cannot deceive, she will destroy. Upon which account she is the Common Enemy of Mankind, and of us in particular, whom she has threatned with Extirpation.—— It would be endless to rip up the absurdity of *Auricular Confession*, where a Man unlades himself of all his Sins, by whispering them into Priest's Ears.—— Of *Transubstantiation*, where Men must renounce all their Five Senses at once.—— The Doctrin of the Pope's *Infallibility* keeps a good decorum with the rest. For tho' he has by his Authority spread those false and absurd Doctrins over a great part of the World; and tho' they seem to be unreasonable, yet they are really true, because he that delivers them is out of a possibility of Erring; he alone cannot Err, and all others, without some of his Assistance, cannot but Err. But it is very hard to believe, that one single Man in the World is more than a Man, and that all the rest are less than Men; That if he place himself in his Chair, he cannot Err, if he would, and that others lie under as Fatal a Necessity of Erring, if they be left to themselves without his Guidance and Direction.

Or thus. She professedly edifies the People in Ignorance, by Praying and Prophesying in an unknown Tongue; She makes no other use or account of *Confession*, than what professed Drunkards do of Vomiting.

Mr. Johnf.
at Guild-hall
Palm-Sunday.
1679. Epist. 9.
p. 9, 10.

Dr. Standish,
Mar. 9. 1683.
at Hertford
Con-Affiz. p. 16.

here insensibly steal in ? And when these Influence the Pencil, there never wants any thing of *Deformity* or *Monster*, that's requisite to make the *Bugbear* out. 'Tis advisable therefore here, that *Preachers* be watchful that none of *These* stand at the Elbow while they are laying on the Colours: That they abstain from all indirect and unjustifiable Methods, while they are exposing their Neighbor: That they describe not the *Doctrins* of a *Church*, from the Opinions of *Private Authors*, from the *Extravagances* of some *Professors*, from the *Loose Practises* of others: That they take not every thing by the *Wrong Handle*, ; give not out their own wrested *Interpretations*, *Horrid Misconstructions*, for the Faith of the Church ; and especially that they give not too much Rope to their *Inferring Faculty*. This one thing of *Drawing Consequences*, is enough to ruine the soundest Reputation in the World ; and there is not any Church, Religion, Profession or Perswasion, of all that call themselves Christians, that is so securely fenc'd, but may be soon made as deform'd as *Turcism* by this single Artifice. All these sinister Ways are therefore to be avoided, especially in *Pulpits* ; for no Character can be just where these are made use of. I instance in the Case of the *Papists* : If any one to discourage his Auditory from looking that way, should call in any of these Auxiliaries to his Assistance, and thus describe *Them* or their *Religion*, viz.

Sermon on Uni-
ty. Ephef. 4. 3.
at Whitehall,
March 10.
1675. p. 107.

Their different Orders of Religion amongst them, are neither better nor worse than so many Sects and several Casts of Religion ; only they have that advantage in managing their Divisions which we have not, to pack up their Fanatics in Convents and Cloysters, and so bring them under some kind of Rule and Government.

Tho. Smith,
Augst. 17.
1679. at Ox-
ford. p. 19.

Or thus. In the *Roman Church* it (*the Sacrament*) must now be no longer a Representative, but a Real Propitiatory Sacrifice for the Living and for the Dead ; and Christ's Natural Body must be brought down from Heaven

Heaven upon a thousand Altars at once, and there Really broken and offer'd up again to the Father, and his Blood actually spilt a thousand times every day.

Or thus. Popery is the worst Religion, or pretended Religion in the whole World, for she puts out the Understandings of those of her own Communion, and tears out the Hearts of all others: Whom she cannot deceive, she will destroy. Upon which account she is the Common Enemy of Mankind, and of us in particular, whom she has threatned with Extirpation.—— It would be endless to rip up the absurdity of *Auricular Confession*, where a Man unlades himself of all his Sins, by whispering them into Priest's Ears.——Of *Transubstantiation*, where Men must renounce all their Five Senses at once.——The Doctrin of the Pope's *Infallibility* keeps a good decorum with the rest. For tho' he has by his Authority spread those false and absurd Doctrins over a great part of the World; and tho' they seem to be unreasonable, yet they are really true, because he that delivers them is out of a possibility of Erring; he alone cannot Err, and all others, without some of his Assistance, cannot but Err. But it is very hard to believe, that one single Man in the World is more than a Man, and that all the rest are less than Men; That if he place himself in his Chair, he cannot Err, if he would, and that others lie under as Fatal a Necessity of Erring, if they be left to themselves without his Guidance and Direction.

Or thus. She professedly edifies the People in Ignorance, by Praying and Prophesying in an unknown Tongue; She makes no other use or account of *Confession*, than what professed Drunkards do of Vomiting.

Mr. Johnf.
at Guild-hall
Palm-Sunday.
1679. Epist. 9.
p. 9. 10.

Dr. Standish,
Mar. 9. 1681.
at Hertford
Assiz. p. 16.

J. Turner, at
Lincoln's-Inn,
Sept. 29.
1683. p. 23.

Or thus. It is still more detestable in the Practice of the Church of *Rome*, that so long a Beadrol of Saints shall be Invok'd by a Rabble of Worshippers in a solemn Procession, as if neither they nor God could be prevail'd upon without abundance of Importunity or Clamor.— It is much less lawful to pay our Devotions to any Saints departed, however Pious and Exemplary they may have been; and much less to those that have been Canoniz'd for Mony or for Treason, and owe their Saintship to their Friends on the one hand, and which is still more horrid and detestable, to their Crimes and Villanies on the other; who are preferr'd to Heaven for disturbing the Earth; and mounted into the blessed Regions of Light, and Peace, and Love, as a Reward of Strife, Disobedience, Hatred and Contention, and every evil Work.—Neither is it sufficient to say in this Case, that his (*God's*) Substance being invisible, and not to be discern'd by Mortal Eyes, or Human Senses, there is therefore need of a sensible *Memorandum*, altho' the Worship be terminated in Himself; for at this rate all the Idolatry of the Heathen World may be excus'd; for no Man is so senseless to believe their Worship was terminated in a Stick or Stone, at least we ought not to believe it, without very good Proof; and if it could be prov'd, yet even this would be parallel'd in the Church of *Rome*, where they Pray (*p. 26.*) to the Crucifix of Wood or Stone, as well as to *Christ* himself, and attribute as much Satisfaction and Expiation to it, as they do to the Blood of their Crucifi'd Redeemer, as appears undeniably from the *Romish* Missals, which are extant at this day, and may at any time be produc'd against them.—God do's not expect (*p. 30.*) that we should make a particular Confession of our Sins to Men, the consequence of which is only to

to make our selves uneasie in the Company of those to whom we have Confess'd, to run an apparent hazard of being undone in many Cafes, by Knaves for Interest ; or by Fools out of Levity, Inconstancy, and a blabbing Humor ; and indeed I know nothing it can be good for, but to let Men, that have nothing to do to pry into such Matters, into the Secrets of Families, and to put our selves perfectly at the Mercy of a Priest, who will sometimes be treacherous as well as other Men ; besides, that instead of keeping up a wholsom Discipline, it is the way to corrupt it, and tends to the debauching both Laity and Clergy, in as many ways as there are Sins to be committed when the Confessor and the Penitent begin to discover and understand one another.

Or thus. They have all along Consecrated their devilish Practices by these glorious Names. The Churches Interest is the Center of their Religion, and their Consciences turn upon the same Pin ; That every thing is Pious, Conscientious and Meritorious, that makes for the Cause ; and there's no Sin with them like Ill-luck and Miscarriage——The supernumerary Articles of the *Trent* Conventicle, have almost every one of them a Plot in them, either to destroy others, or advance themselves. But their Politic Creed, which serves to keep up the State and Grandeur of Holy Church, is most fatally pernicious, tending to the Subversion of all Christian Monarchs in the World : The Articles whereof are such as these.—That the King is the Pope's or the Peoples Creature ; for it is indifferent to their great *Machiavils* the *Jesuits*, whose he is, so he do but belong to either ; Take him whole, or divide him, or how you please, so that God, to whom alone he belongs and is accountable, may have the least Share in him.—If the People contend to have him all

W. Wray.
No. 5. 1684.
p. 14. 15.

to,

to themselves, the *Jesuit's* a fair Chapman, and will rather give up the Spiritual Interest of the Chair than dispute it. That if the People do but Depose him, (p. 17) be it for Tyranny, be it for Heresie, nay, be it for Popery, or Suspicion of Popery, do but Depose him, and he is contented.

J. James at
Guildhall, De-
cem. 24. 1682.
p. 29.

Or thus. Whatever Doctrine gives licence to Sin, must needs proceed from the Devil.——Yet in the Church of *Rome* such Doctrins as these are solemnly constituted as Essential Parts of the Christian Religion, and impos'd upon the Christian World with the same Authority as the most Fundamental Articles of the Christian Faith,

Nat. Bisby,
Ser. call'd, The
Modern Phari-
sees, 1683.
pag. 11. 12.

Or thus. Would we but change our Scripture into Legends, our Service into a Mass-Book, our Prayers into Beads, our Sacraments into Shows, our Priests into Puppets; Would we Communicate in one Kind, Read Prayers in an unknown Tongue, Adore the Pope little less than we do God, Preach Purgatory instead of Repentance, sell Masses for a Groat, bestow Indulgences and Absolutions to the worst of Men.—Tho' instead of Scripture we set up rotten Tradition; Tho' instead of Faith we Preach up Faction; Tho' instead of Obedience we become guilty of Treason; Nay, should we murder Princes, and prove false and deceitful to Mankind, yet *Eugene* *bone serve*, all would be well, and we in an instant thought worthy of a better Kingdom *by the Papists*.——If they (*Jesuits*) cannot peaceably compass the same, they are to do it by Fire and Sword, Halter or Poyson, never minding the lawfulness of the Means, provided the Thing be but done.—I confess, I should admire their Zeal, and applaud their Order; but since one of them must go with Dagger in his Hand, another with a Pistol, a third with

with a Bowl of Poyson, (most of them with one Mischief or other) to murder the King, and massacre the People, to breed Confusions, and unhinge the Government, to destroy Religion, and plant Idolatry; I cannot but utterly quarrel and blame their Zeal; and yet no Pharisee ever compass'd Sea and Land like them: No Difficulties scare them, no Improbabilities amaze them, no Dangers repel them: *Tu Regina jube*; Let but the Pope (He or She) command them, and away they go with as much alacrity and readiness as the Evil Spirit to persuade *Ahab*, that he may go up and fall at *Ramoth-gilead*. Pag. 18.

Or thus. There is great boast made of Alms in the *Romish* Church, they sound the Trumpet of them perpetually in our Ears. But what is the End to which a great part of this Charity tendeth? — The Scope they too often vainly aim at, is the Blessing of a presumed Saint, who is ignorant of them; Security from the External force of Evil Spirits, by the Charms and Spells of Monkish Conjurat[i]on, a sort of Ecclesiastic Magic, which those very Spirits invent and encourage. — Nay, sometimes the Scope is that very wicked one of Compounding with Heaven by their liberal Alms, for their unfor[s]aken Sins. And here in this Nation (whilst the Island was enchanted with *Popery*) there were granted Indulgences even for what they call *Deadly Sins*, for many thousand Years to come. Tho. Tenison,
at S. Sepulchr.
Apr. 6. 1681.
p. 16.

Or thus. A Jesuit being once ask'd, What Ways and Means the *Papists* design'd to take for the introducing their Religion into England? Gave this Reply. — We intended at first to do it either by persuading and convincing the People with strength of Reason and Argument; but because these have prov'd so often vain, therefore of late Years we have pitch'd upon two new Methods and Resolutions. The one is to debauch and vitiate the Nobility W. Orme, at
Guildhall
March 27.
1681. p. 33.

Nobility and Gentry, and to bring them off by degrees from all Sense, and Care, and Kindness for Religion; which is easily to be done, by representing to them a Sinful, Pleasurable Life, both Lawful and Safe. The other is to divide the Commons into several Sects.—Now how far the Papists have thriven in these Designs, I shall leave to the Judgment and Determination of every sober and unprejudic'd Reader.

Hickeringill
at Colchester,
July 10. 1681.
Postscript, pag.
30.

As David be-
fore the Ark.

Or thus. For maintenance whereof (*their Prelatical Pride and Rapacity*) all their Pious Frauds and Cheats, all their Lying Miracles, Indulgences, Purgatories, Limbusses, Crosses, Images, —Fopperies, Plots, and Sham-plots are calculated, design'd and contriv'd. I do not think that every silly *Papist* knows these things; for they (poor Puppets) Dance, creep to the Cross, Cringe, Bow, drop Beads, Cross themselves, sprinkle themselves with Holy-water, mumble their *Aves*, and shew Tricks, as the Masters of the Puppet-Play, with Wires (within the Curtain) actuate them, and make them Frisk so ridiculously, Curvet, and shew such Gambols in Religion, especially at Processions (which I have seen in *Portugal*) that the soberest Countenance cannot forbear a Smile, mixt with Pity. But there's never a *Jesuit* amongst them, *Pope* nor *Cardinal*, but knows that I here write God's Truth, and cannot forbear Laughing among themselves at these Frauds; only they Sanctifie these Cheats with a mollifying Epithet, calling them *Pious Frauds*.

They hold (*p. 33.*) that the *Pope* is *Alter Deus in terra*, God upon Earth; And others say, *Christus in Cælo præsidet, Papa in terris residet*; Christ is Prince in Heaven, the *Pope* on Earth. Nay, their Hebrew Gloss upon *Deut. 17. 11.* says, *Si dixerint tibi quod Dextra sit sinistra; talis Sententia tenenda est.* If they (the *Pope* and his Emissaries) tell thee, that thy Right-hand is

is thy Left-hand, or thy Left-hand is thy Right-hand, yet you ought to believe them, and be of that opinion. Another says, *Sit ergo Domina nostra Roma Baculus in aqua fractus, absit tamen ut crederem, quod viderim*; Let our Mistress Rome be a Stick that in the Water seems crooked, yet God forbid that I should believe my own Eyes.—No Man therefore (I say) can be a Papist, but he whose Eyes are blinded by Education, or he who puts his own Eyes out by Atheism.

Orthus. This Council (of Trent) expresseth it's allowance of Picturing the Divinity it self; and accordingly Pictures of the Blessed Trinity, (Oh hateful Sight!) are ordinarily to be beheld in Popish Churches.—Nay they pray unto them (*Images*) not only for Temporal or Ordinary Blessings, but for Spiritual and Supernatural, such as the pardon of their Sins.

Dr. Fowler
before the
Judges at
Gloucester,
August 7.
1681. p. 14.
15, 16.
Quod si aliquando Historias & Narrationes Sacrae Scripturae, ex-

primi & figurari contigerit, doceatur populus, non propterea Divinitatem figurari, quasi corporeis oculis conspici, vel coloribus, aut figuris exprimi possit. Concil. Trid. Sess. 25.

What think you of their Doctrine of *Transubstantiation*? This is the most prodigiously contradictory Doctrine, that, I will not say, the Wit, but the Madness of Men can possibly invent; 'tis a most wonderful complication of most horrid Contradictions, and absolute Impossibilities. But this is not the worst of it; it is also the Foundation of so Gross and Foul Idolatry, as is scarcely to be nam'd among the Gentiles, or to be found parallel'd in *Peruvia* it self, or the most Barbarous parts of *India*.—Here you see, that the Bread and Wine are Worshipped by them, not as Representations of God, but as God himself.

What say you to their Doctrine of *Purgatory*? —By

E

this

this Doctrin the poor People are brought into a most slavish State; by the means hereof their merciless Tyrants the Priests hale them into worse than an *Egyptian* Bondage; who instead of enjoyning them the most Reasonable Duties, to which the Precepts of their Saviour oblige them, and which are most admirably adapted to the cleansing of their Natures, &c. impose upon them a great number of ridiculous Services of their own Invention. — And as this Doctrin of theirs is groundless, so is it as wicked; it being a most vile Affront to the Merits and Satisfaction of our Blessed Saviour: For in order to the establishing of this Doctrin they teach, that the Passion of Christ takes away only the Guilt of Mortal Sins, (p. 19.) not their Eternal Punishment; which is as Nonsensical, as False and Impious.

What say you to their well-known Doctrin of the Non-necessity of Repentance before the imminent point of Death? — What say you to the Doctrin of *Opus operatum*? which makes the meer Work done in all Acts of Devotion, sufficient to Divine Acceptance: particularly the bare Saying of Prayers, without either minding what they say, or understanding it: and agreeably hereunto, the *Romish* Church enjoys the saying of them in a Language unknown to the generality of her Children.

Dr. Hooper
before the King,
No. 5. 1681.
p. 16.

Or thus. He (*the Pope*) takes out of their Hands the Holy Scriptures, the greatest Gift of the Holy Ghost; — And instead of it puts a Legend; For the Word of Life and Truth, undeniable fabulous Traditions; For Bread, a Stone; For Fish, a Serpent. — He takes from them the knowledge of the Prayers offer'd in their Name, and lets them not understand their own Desires. So are the People to appear before

fore God dumb and senseless, like one of their Idols. All is to be referr'd to the Priest, the Pardon of their Sins is to depend on his Discretion.——That Princes may not complain of Respect of Persons, they Absolve in some Cases from the Obedience of God himself; and avowedly allow what he as positively forbids: authorize Incestuous Conjunctions, and licence Perjury, *O monstrum horrendum!* Pass Pardons for all Sins committed against the Divine Majesty.——They give Divine Honor to Bread; which they call (*p. 18.*) a God: and to an Image; which to the Eye they might better Transubstantiate: And to cover their Idolatry, they commit Sacrilege, steal away one of the Ten Commandments, and by their *Index Expurgatorius* blot the two Tables themselves.

Or thus. Tho' they (*the Papists*) have nothing of good Works at all; nay, tho' they be guilty of very great Immoralities, yet, if they Confess to a Priest, and receive Absolution (which may be had at an easie rate) they are then declar'd as Innocent as the Child that is new born.——Nor is it necessary to this Absolution, that they should be Contrite, or heartily Sorry; for Attrition, with Auricular Confession, shall pass instead of Contrition: that is to effect, if they be but sorry for the Penance, tho' they be not sorry for their Sin; or if all this should fail, 'tis but being at the charge of an Indulgence or Pope's Pardon; that is, to purchase so many peny-worth of other Mens Merits,——which remain stor'd up in the Church's Treasury, to be dispended at the Popes pleasure, to those who will give so much Money for them.——And this is what they require, by way of Commutation, instead of Regeneration, Sanctification, Holiness and a Godly Life.

Dr. Wallis
at S. Maries
Oxon. before
the University.
Oct. 9. 1681.
pa. 43.

Dr. Calamy
before the L.
Mayor, May
29. 1682.
p. 20.

Or thus. We must not use any unlawful or indirect Means.---This is the most pernicious and damnable Doctrin of Rome, tho' not always publicly own'd, yet greedily swallow'd among them, and prov'd sufficiently from their unwearied practices; That in order to the propagation of their Faith or Church, any thing, every thing becomes lawful; Killing and Maf-
sacring no Murder, Lying and Perjury no Sin or In-
jury: that so good and great an End will Sanctifie all
Actions.

B. E. before
the Lords,
No. 5. 1678.

Or thus. For *Auricular Confession*, their great Intel-
ligencer and Lieger-Nuncio, the main Curb of the
Laity, whereby the Clergy hold them in awe, in be-
ing admitted to all the Secrets of States and Families,
thereby to work their purposes, their Plots and Pro-
jects; and should that go down, then farewell Popery.

---These and many other Doctrins of the like na-
ture, are Matters of meer Interest and Advantage;
and if there were no Gain to be reap'd from them,
their chiefeft Champions would be asham'd of them.
To these we may add many other Inventions of that
Church; as Ignorance, the Mother of their Devo-
tion, which they are bound to vow, and under the
severest penalties; so that it is a Mortal Sin so much
as to doubt of any part of their Religion. And this is
their Children's play, to blind fold Men, that they
may beat them.

Dr. Sharp
before Com-
mons, Apr. 11.
1679. p. 28,
29.

Or thus. 'Tis a Religion, whose avow'd principles,
are to keep the people in Ignorance as much as they
can; for with them Ignorance is the Mother of Devo-
tion.---It is a Religion, in which you are so far from
being permitted to try all things, and hold to that
which is good, according to the Apostle's Command,
that you must wholly submit your Reason and Under-
stand-

standing to the Dictates of an Infallible Judge, even so far (if one of their greatest Authors say true) to be bound to believe Vertue to be Bad, and Vice to be Good, if it shall please his Holiness to say so.—It is a Religion that will bring you back to the old Paganish Idolatry, or to that which is as near it as can be.—Nay, it is a Religion, that will engage you in a more unnatural Idolatry, than ever the Pagans were guilty of; &c.---All these things put together, may perhaps rid you of a great many Uneasinesses and Scruples, and Pangs of Conscience, with which you might (p. 32.) otherwise be troubled, and which would not be so easily cur'd in the Way that you are now in.

Or thus. Would the Doctors go to School again? A School where they shall be taught better Manners, than to rely upon the all-sufficient Merits of their Saviour; than to be subject to any other Power than that of the Pope. And in order thereunto, they must learn a new Lesson, to live a Single Life, (whether they can do it honestly or no, it makes no matter) for fear lest having Wives and Children, they should give the State Security of their Obedience to their undoubted and lawful Sovereign.

Dr. Butler
at Windsor,
Decemb. 8.
1678. p. 32.

If any Preachers (I say) in hopes to discourage their Flocks from looking towards Popery, should make use of these or such like Dissuatives, 'twould be a severe Reflection upon their Reputation, upon their Charity, upon their Prudence, upon their Sincerity, with most Sober and Thinking Men. For who is there, that would not discover these to be *Invectives* and *Satyr*s, instead of *Sermons* and the delivery of the Word of God? How much *Heat* and *Passion* do's appear in them at first sight? How do they seem drench'd in *Choler* and *Gall*? And what satisfaction can it be to a Christian Congregation, to see their *Directors* thus hurry'd away into all the Extravagances of

Good Advice to the Pulpits.

of an exasperated Mind, and laboring to blow up their Flock to the same degree of *Animosity*, and make them as *Furious* as themselves? 'Tis certain, *Anger* and *Passion* never look so ill, as in a *Pulpit*: and it ought to be the chiefest care of a *Preacher*, to shake off those Weaknesses before he gets up into that *Chair*. For if once Men come to take the *Bible* in Hand, as others do the *Sword*, with a Mind Embitter'd and gall'd, 'tis no wonder if they strike blindly; no wonder if they do more than is warrantable, and if for the working their Ends, they at last steer by that Principle of *Dolus an Virtus, quis in hoste requirit*? No question 'twas the ill Effects of this kind of *Holding forth*, *Luther* discover'd in his Days, when he complain'd, *The World grows every day worse*; *Men are now more Revengeful, Covetous and Licitious, than they were ever in the Papacy*. And upon the same score, no question, *Erasmus* made this Challenge; *Bring forth*, says he, *but One, whom this (Reform'd) Gospel has made Sober, Gentle, Meek, Modest, and I will shew you many, that by it are made worse than they were before*. And a little after: *Truly it never happen'd to me, to know any one Man, That was not the Worse for this kind of Gospelling*.

And indeed, what better Fruit can be expected from such kind of Preaching as this? When the *Guides* go out of the Way, ten thousand to one, but those that are under their Conduct, will keep 'em Company in all their Extravagances. How is it possible, that the Congregation should come out *Meek* and *Sober*, when Those that are in the *Pulpit* have been for a whole Hour beating an *Alarm* to them upon their *Cushions*, and sounding to Battel? How should they be otherwise than *Furious* and *Revengeful*, when so much *Venom* has been infus'd into them from those High Places? 'Tis natural for the *Sheep* to follow their *Pastors*; and I know of no Benefit possibly to be reap'd from such *Furious Invectives*, but only such as the *Lacedemonians* intended to their Children, when they shew'd 'em *Drunken Men*, thinking there could be no more powerful Argument to discourage them from being in Love with that Vice, than to let 'em see the Deformity and Beastliness of it in those who were overtaken by it. Such as this indeed may be expected from these *Pulpit-Satyrs*; for to be-
hold

Post Evang.
dom. 1. Adv.

Spong. adv.
Hatten.

Good Advice to the Pulpit.

33

hold, how ill that *Railing* and *Huffing* Humor looks in those Places, is Caution enough to any reasonable Man, to make him take care of preventing the like *Distempers* in himself. And this most especially if he considers the Manner and Methods by which these work.

For such kind of Dissuatives as These, are not only bare Dissuatives, laying down solid Grounds and Reasons, why their Flock should not joyn with such a Communion; But they are made up of Prophane Scurrility, Unmannerly Jeers, Spiteful Exaggerations, Groundless Inferences, Unworthy Charges, Empty Sophistry, and all those Petty Artifices, which Wit and Malice can possibly invent, to make an Adversary odious. And what can be more odious than all this in a *Pulpit*? To see a Man ascend into that Seat of the Gospel, with a Gospel-Gown, a Gospel-Look, and the Gospel in his Hand, and when he has taken his Text out of that Sacred Volume, with a short Preamble of Prayer, immediately to fall to Character-making, to an exposing of his Neighbor with all the Arguments that Passion and Prejudice can suggest to him, is so detestable an Entertainment in the Church, that I know of nothing like it, but that of the *Jews* John 10. 31. taking up Stones in the Temple to sling at *Christ*. For all this Declaiming is really nothing better than *Flinging of Stones*, 'tis to knock down their Neighbor, and break his Head. And those who will but look back, and see how many Heads have been broken by these kind of Stones, flung out of the *Pulpit*, will easily be of my mind. Such as this however may be tollerable in a *Rable*, who are suppos'd to know no better, and whose Complements are to *Show*, *Reville* and *Abuse*: But to hear this from *Scholars*, from *Gown-men*, from the *Clergy*, from the *Pulpits*, is a most absurd Prophanation, and most unworthy especially of those who pretend to a *Reformation*.

I cannot therefore but advise all sorts of Preachers, in case they fear their Congregation may be seiz'd with Doubts, and tempted to leave their Communion, that they would seek other sorts of Arguments to Secure and Settle them. For however these kind of Ungentile Satyrs, may perhaps rid them of a great many Uneasinesses, and Scruples and Pangs
of

of Conscience; yet I cannot think the method to be Apostolical. 'T would certainly be more according to the Spirit of the Gospel, to preach nothing but *Gospel Truths*, to be *Meek*, and *Moderate*, and *Peaceable*; to spread no *Calumnies*, inculcate no *Falsities*, to *exaggerate* nothing, to *Misconstrue* nothing, to make no *False Inferences*, and *Half-Descriptions*; and as not to encourage or connive at Vice, so neither to practise it in the way of Preaching against it. 'Tis very ridiculous to see a Man doing the very thing he condemns; to hear a Man pronouncing Sentence against *Equivocating* and *Lying*, with an *Equivocation* or *Lie* in his Mouth: To hear another condemning *Cruelty*, and at the same time inspiring his Auditory with Blood and Revenge: To hear a Third, reproving some Principles to be the *Doctrin of Devils*, with such Arguments, as require the Assistance of a *Fiend* at the *Elbow*. These, I say, and such like, are very ridiculous; and therefore I look upon it more becoming all Pretenders to the Gospel, to avoid all such indirect and unjust Means. If they have anything to say against the Doctrins or Practices of their Neighbors, let 'em do it as becomes Christians. Honesty and Plain-dealing are commendable every where, and most of all in the *Pulpit*; and amongst all sorts of Cheats, there are none worse than the *Pulpit-Cheat*.

If the *Papist's* Religion be judg'd to be False and Erroneous, the way to shew it, would be to produce their Avow'd and Receiv'd Doctrins, and prove them to be contrary to Scripture, and to the Practice of the Primitive Church; this done without *Passion* and *Indirect Means*, would not be unjust nor so offensive: but why should False things and such Doctrins as they Disavow, be laid to their Charge? Why should it be positively asserted in the Pulpits,

1. That the different Orders amongst them, are so many Sects, and nothing but Fanatics pack'd up in Convents.
2. That the Sacrament with them is a Real, Propitiatory, but not a Representative Sacrifice. And that Christ's Body is really broken, and his Blood Actually spilt on their Altars.
3. That in Transubstantiation, they renounce all their Five Sences.

4. That

4. That the Pope in his Chair cannot Err, if he would; and all others, without his Assistance, cannot but Err.
5. That they prophesy in an Unknown Tongue.
6. That they make no other use of Confession, than what profess'd Drunkards do of Vomiting.
7. That their Saints are Canoniz'd for Treasons, detestable Villanies, as a Reward of Strife, and every Evil Work.
8. That they Pray to a Crucifix, as well as to Christ himself, and attribute as much Satisfaction to it, as to the Blood of their Redeemer.
9. That Confession tends to the Debauching both Laity and Clergy.
10. That every thing is Meritorious with them, that is for the Church's Interest.
11. That they change Scripture into Legends, the Sacraments into Shews, Preach Purgatory instead of Repentance, and Faſtion instead of Faith.
12. That to be False and Deceitful, is to become worthy of Heaven.
13. That sometimes with Money they Compound with Heaven, for their unforſaken Sins.
14. That if the Pope and his Emissaries say the Right-Hand is the Left, the Papists are bound to believe it.
15. That no Man can be a Papist, but he whose Eyes are blinded by Education, or he who puts out his Eyes by Atheism.
16. That they pray unto Images for Pardon of their Sins.
17. That the Passion of Christ takes away only the Guilt of Mortal Sins, not their eternal Punishment.
18. That the bare Saying of Prayers, without minding what they say, are acceptable to God.
19. That they appear before God in their Churches Dumb and Senseless like an Idol.
20. That they avowedly allow, what God positively forbids.
21. That to Confess and be Absolv'd, is sufficient for the Forgiveness of Sins, tho' there be no Sorrow for the Sins at all, but only for the Penance.
22. That an Indulgence or Pope's Pardon, purchas'd with Money, serves with them instead of Sanctification and a Godly Life.
23. That Auricular Confession is the means whereby the Cler-

Good Advice to the Pulpits.

gy work their Plots and Projects, 'tis a matter of mere Interest, and were there no Gain in it, their Chief Champions would be asham'd of it.

24. That they are bound to *own Ignorance under the severest Penalties.*

25. That their *avow'd Principles*, are to keep the People in Ignorance.

26. That they teach their People better *Manners*, than to rely upon the *all-sufficient Merits of Christ.*

27. That their Clergy must live a *single Life*, whether honestly or no, it makes no matter.

28. That the Reason why they must live singly, is for fear, lest having Wives and Children, they should give the State Security of their Obedience to their Sovereign, &c.

Why should these things, I say, be so positively charg'd against them from the Pulpits? 'Tis certain the *Papists* disown these Doctrins, and Preach against them as much as those very Doctors who appear so zealous to condemn them. If the *Representer* had but read such Sermons as these, he need not have look'd farther, to have made good his Charge of *Misrepresenting*. The most that can be said of these Points, is, that some of them are *Mistakes* of the Preachers; others *Exaggerations*; others *Inferences* from some single Author, or some *Abuse* in Practice; others absolute *Falsities*, and wicked *Calumnies*. And which of all these sorts of Arguments are fit for the Pulpit? 'Tis certain whatsoever is deliver'd thence, ought to be weigh'd with the greatest Caution and Exactness possible, because 'tis deliver'd with the *Bible* in Hand, which is little less than Swearing with the Hand upon the Bible; 'tis accepted by the People as the *Word of God and Truth*; 'tis suppos'd to be their Duty, and in the Service of God. And now if instead of all this, *Mistakes*, *Weak Inferences*, *Peevish Exaggerations*, *Falsities* and *Calumnies* are advanc'd, and as positively laid down, as the very Scripture; Good God! what an Abuse both of the *Place*, the *Time*, the *Function* and the *Flock*! what a Wrong to *Neighbors*, whilst they are most unjustly traduced, made contemptible and scandalous! And what a Disturbance to the Nation, whilst Animosities are created and fomented among Subjects!

jects ! And the *Pulpit* (I am ashamed to say it) become the Fountain of these Mischiefs both to Soul and Body. Is not this to turn the Seat of the Gospel, into a *Chair of Silence* ? This is so Visible and Great an Abomination both before God and Man, That I hope there's no need of Arguments to lay it open ; 'tis to be hop'd, that none that takes up the *Gospel*, will so lay by his *Conscience* at the same time, as to fall into these Unchristian Extravagances. For, to say all in a Word, I think, He that will accuse his Neighbor falsely in the Pulpit, may with the same Conscience do the like at the Bar : The latter may be more Infamous ; but the former is the Greater Crime.

Fourth Caution.

THAT when Preachers pretend to refute the Tenets of any other Church, they would forbear all *Scurrility*, *Prophaneness*, *Irreverent Expressions* and *Comical Declamations*, which do not at all suit with the Subject of Religion, and are no where so absurd as in the Pulpit. And therefore if in the Confuting some Doctrins or Practices of the *Catholics*, any Minister should deliver himself after this manner :

Pilgrimages, going Barefoot, Hair Shirts and Whips, with other such Gospel Artillery, are their only Helps to Devotion.—It seems that with them a Man sometimes cannot be a Penitent, unless he also turn Vagabond, and Foots it to *Jerusalem*.—He that thinks to expiate a Sin by going Bare-foot, do's the Penance of a Goose, and only makes one Folly the atonement of another. *Paul* indeed was scourg'd and beaten by the *Jews* ; but we never read, that he beat or scourg'd himself : and if they think his keeping under his Body imports so much, they must first prove, that the Body cannot be kept under by a virtuous Mind, and that

Dr. South before the Court at Christchurch Oxon. p. 200.

the Mind cannot be made vertuous, but by a Scourge; and consequently, that Thongs and Whiplash are Means of Grace, and Things necessary to Salvation. The truth is, if Mens Religion lies no deeper than their Skin, it is possible they may scourge themselves into very great Improvements.—But they will find that Bodily Exercise touches not the Soul;—and consequently that in this whole Course they are like Men out of the Way; let them Slash on never so fast, they are not at all the nearer to their Journeys end. And howsoever they deceive themselves and others, they may as well expect to bring a *Cart* as a Soul to Heaven by such Means.

Dr. Fowler
before the
Judges at Glo-
cester, Aug. 7.
1681.

Or thus. What say you to the Popish Doctrine of the *Sacrifice of the Mass*?—According to this Doctrine, our Blessed Savior must still to the end of the World be laid hold on by Sinners, be ground with their Teeth, and sent down into their impure Paunches, as often as the Priest shall pronounce this *Charm*, *Hoc est enim Corpus meum*: and it seems that he was a false Prophet, when he said upon the Cross, *It is finished*, seeing there was such an infinit deal of *Loathsome Drudgery* still to be undergone.

B. E. before
the Lords,
Nov. 5. 1678.

Or thus. For *Purgatory*, 'tis not material in it self, whether it be, or where it be, no more than the World in the Moon; but so long as that false Fire serves to maintain a true one, and his Holiness's Kitchen smoaks with the Rents he receives for releasing Souls from thence, which never came there, it concerns him and his to see to it, that it be not suffer'd to go out.

If any Minister, I say, in Confuting the Doctrins or Practices of the *Catholics*, should deliver himself in this manner, 'twould be a thing very unbecoming the *Pulpit*: because all things that concern *Religion*, ought to be treated with a certain

tain *Modesty*, *Gravity* and *Decorum*. Every Minister should bear in mind, that as he is distinguished from other Ranks of Mankind, by the *Modesty* and *Decency* of his *Habit*; so he should be careful, that the same *Good Qualities* appear in the Performance of every Part of his *Duty*; and that every *Action* should speak as plainly his Character, as the *Habit* he wears. Upon this score it is, that as it would be very scandalous, to see *Ministers* Habited like Men of other Stations, of the *Street*, of the *Court*, of the *Stage*; so is it as ridiculous, to hear them in their *Pulpits*, under shew of expounding the Gospel, fall into all the *Scurrility* of the *Stage*, the *Prophaneness* of the *Mobile*, and the *Drolling* of *Petty Declamators*. 'Tis certain, no Men love to be laugh'd out of their Religion. And eventhose who have made choice of the *Wrong*, yet through Mistake are so fastn'd to it, that whosoever turns their *Worship* or *Belief* to ridicule, shall most certainly raise their *Animosity*, and make them *Peevish*, but never win them from their Error. For who can be pleas'd to see that which is most *Dear* to them, abus'd, and treated in *Pulpits* with the rudeness of the *Sreets*? If any Churchmen have so much *Charity*, as to labor for the recovery of such, whom they judge to be in Error, they ought to deal with them with all the Moderation imaginable, open their Wounds with a tender Hand: For as *Compassion* softens and heals, so *Roughness* and *Inhumanity* serve only to gall and increase the Sore.

When Men have done their best to secure their Salvation in the choice of Religion, and having search'd the Scriptures, examin'd Antiquity and Fathers, and amongst other Points of their Faith take the *Real Presence*, for Instance, for a Christian Truth; 'tis certain they must have a Respect for the Mystery, and adore the Goodness of God, who is wonderful in all his Works. And when they are thus affected, how must it move them, to hear this scoff'd and mock'd at under the Irreligious and Prophane Terms, of *Legerdemain*, *Hocus Pocus*, a *Trick*, a *Cheat*, a *Drudgery* for *Christ*, &c. Can any thing appear to them more unworthy of a Christian Sprit, than this sort of barbarous Logic; than this inhuman and enslaving Eloquence? To see things most Sacred thus daub'd

over

Jude, Verse
18, 19.

ib. v. 9, 10.

over with Pulpit Dirt and Mire, far beyond all the Prophanation of *Belshazzar*, who only drank out of the Sacred Vessels of the Temple, but never so villifi'd them, as to expose them to the Contempt of the *Mobile* ! But the Scriptures are to be fulfill'd ; these assure us there shall come *Mockers in the last time* : and the next verse tells us who they are, *These be they, who Separate themselves, Sensual, having not the Spirit* : For tho' *Michael*, as 'tis observ'd by St. *Jude* in Disputing even with the Devil, brought no *Railing Accusation* against him ; yet these sort of Men, shall both *Rail* and *Blasphe*me ; their very *Mark* being to *Speak evil of those things which they know not*. *Hi autem, quaecunque quidem ignorant, blasphemant*. As therefore Preachers desire to have no share in this Character, I think 'tis convenient they should be careful to avoid all kind of contemptuous and mocking Reflections upon the Religion of their Neighbor ; treating all parties with a becoming Modesty ; and as not to approve of *Errors*, which soever they be, so neither to forget themselves while they undertake to refute them. Let all *Mockery* and *Drolling* be left to the *Stage*, and a decent *Gravity* be observ'd in the *Pulpits*.

Fifth Caution.

THAT, if any Preacher should in his Sermon peevishly lash out against the Religion of his *Prince*, he would be careful not to dedicate such a Sermon to his *Prince*, whose Religion he has expos'd as Infamous and Ridiculous. And therefore if any Doctor should in the heat of his Zeal in this or the like manner inveigh against the Church of *Rome*,

D. B. W. in
a Sermon
Preach'd Jan.
30. 1687. but
Publish'd after-
wards, and De-
dicated to King
James II. pag.
26.

As to the Guilt of the Former, *i. e.* of the Church of *Rome*, whom in the Parallel I here call *Israel*, will not their Usurp'd *Supremacy*, so contrary to the Doctrin of Christ, *Mat. 20. 25.* and afterwards their pretended *Infallibility*, the only Prerogative of Heavens Crown, taken in to justify that and every other Usurpation
whatever

whatever, too too nearly resemble the Apostacy of *Israel*? And what have these Calves of *Dan* and *Bethel* (to follow the Allusion) ever since bleated out, but the Excommunicating, Deposing and Extirpating of Princes, and Hell and Damnation to all, who would not join with them in the Holy Cheat? The ill Consequences whereof, have been felt no-where more than in these Kingdoms, whereof we are; witness the Slavery in which (p. 27.) Prince and People, for so many Ages together were held by it; and when the Yoke was cast off, what Plots, Conspiracies and Treasons were still hatching by those of that Communion? So notorious, so hateful were their Practices, till at length all that beset the Nation, was suspected to arise from thence; so general was the Odium of that Name, that like a common Thief, every Felony, by whomsoever committed, is charg'd upon them, &c.

If any Doctor, I say, should in this manner inveigh against the Church of *Rome*, the Preacher ought to be careful, when he Prints his Sermon, not to dedicate it to his Sovereign, a Member of that Communion. For certainly, a Sermon that accuses the Church and Religion of *Catholics*, of *Tyranny*, *Usurpation*, *Cheating*, of being *Hateful* and *Odious*, do's not seem very fit for the Patronage of a *Catholic King*. I think there can be no greater Affront, than for a Preacher thus to expose his Prince's Religion under all the hateful Forms that can be, and then to desire his Prince's Protection for the Infamy he has cast upon it. This is just as if he should say to him, *May it please your Majesty, I have Abus'd and Ridicul'd your Religion behind your back to your Subjects; and now I am come to do it over again before your Face, and I expect you shall uphold me in it.* What greater piece of Confidence and Presumption can there be than this? 'Tis a thing not to be ventur'd on to a Subject, tho' but of a middle Rank; For who is there so Phlegmatic amongst them all, that can hear his Religion derided and render'd odious, and think himself oblig'd by

by the *Abuse*? I am confident at least, there's no Preacher whatsoever, would take it for a Complement, to have his People and Perswasion made Contemptible in Print, and then to have a Present made to him of the Satyr. What a Rashness then must it needs be, to do this to a Prince? Is it to be thought, he has not as much Kindness for his Religion, as any *Gown-man* for his? Can he spend so many Hours in Prayer, be so exemplary pious in his Devotions, and so exact in all Observances of his Church, and after all take it kindly to see his Church vilifi'd and contemn'd? At least can it enter into the Heart of any Rational Man, That a Prince who has hazarded Three Kingdoms for his Religion, should be welcom'd to his Crown with the Present of a Sermon, in which his Religion is thus expos'd to the Scorn of all his Subjects? Certainly none can be so absurdly stupid. I hope therefore there's no necessity of enforcing this Caution with any farther Arguments, the improbability of the Attempt making that needless.

Neither would it be a Piece of much better Manners, if a Prince of the *Catholic Communion* being come to the Crown, and having call'd a *Parliament* to Settle the Affairs of the Nation, a Doctor of another Communion should in these Terms Hold forth to the Members of the Lower House.

Dr. Sherlock
to the Com-
mons, May 29.
1685. pag.
31, 32.

To conclude, I would desire you to observe, That 'tis a *Church-of-England Loyalty* I persuade you to; **THIS** our King Approves, Commends, Relies on, as a Try'd and Experienc'd *Loyalty*, which has Suffer'd with its Prince, but never yet Rebell'd against him; A *Loyalty* upon firm and steady Principles, and without Reserve. And therefore to keep us true to our Prince, we must be true to our *Church*, and to our *Religion*. It is no Act of *Loyalty*, to Accommodate or Complement away our *Religion*, and its Legal Securities; for if we change our *Religion*, we must change the Principles of our *Loyalty* too, and I am sure, the King and the Crown will gain nothing by that; for there

there is no Lasting and Immoveable *Loyalty* as that of the *Church of England*.——I deny not, but some who are *Papists*, in some Junctures of Affairs, may, and have been very *Loyal*; but, I am sure, the *Papish Religion* is not; the *Englishman* may be *Loyal*, but not the *Papist*; And yet there can be no security of those Men's *Loyalty*, whose *Religion* in any Case teaches them to Rebel.

If any Doctor should Hold-forth, I say, in these terms, 'twould not be a piece of the best Manners; because there can be no greater rudeness in the world, than for a Minister thus abusively to reflect upon his *Prince*, and to tell his *Subjects*, that they have a *Sovereign*, whose *Religion* teaches to Rebel. What greater affront can there possibly be offer'd to a *Crown'd Head*, than to be thus vilely expos'd to his own Subjects, and by a *Subject* too? 'Tis certain, to a *Generous* and *Noble-hearted Prince*, who knows how to value his *Word*, and makes conscience of his *Duty*, nothing can be more displeasing, than to hear of *False-heartedness*, *Treachery* and *Disloyalty*; to hear of it, I say, even in Subjects, must of necessity be odious to him: And what must it be, when his own *Subjects* are assur'd from the Pulpit, that even *He* himself professes a *Religion*, which encourages *Disloyalty*, and in some cases even teaches to *Rebel*? Can a Prince who has an Abhorrence to Treachery and *Disloyalty*, be pleas'd to hear that what he so much detests in others, is found in the *Religion* he nourishes within his own Breast? Certainly, next to the striking at his Crown, as nothing can be more Disrespectful, so nothing can be more Offensive than this. Besides, must not a Prince be very sensible of such kind of *Mockery* in Preaching, whilst his Subjects are encourag'd to be *Loyal*, but with an Argument in the close, which is enough to blow a Trumpet to Rebellion: For what more powerful Argument to ill-designing Men, than to have this Assurance of the Religion of the Prince?

And then again, when a Prince has call'd a *Parliament*, in order to a settlement of the Affairs of the Nation, what a kind of good Subject must he be, who in this manner sets him-

self to raise an aversion in the Hearts of this Assembly against their Prince, by exposing his Religion under so vile a Character, that 'tis impossible, where the Charge is believ'd to be True, to entertain very kind Thoughts for any that is a Professor of such unnatural Principles? 'Tis well known, that when a *Prince* and *Parliament* meet, 'tis the *Sovereign's* desire, there should be a mutual good Understanding between himself and that Council; and that none can more affront the Prince, than to raise Jealousies in their Heads, and disturb their Minds with Foul Ideas touching Himself and his Religion: What need then of further Arguments to discourage such kind of Preaching; since, however it may sound big of being *Loyal* and *True to the King*, it do's notwithstanding worke the quite contrary Effect, and even answer the Wishes of the most wicked Enemies of the Crown?

In this manner it injures Him as *Sovereign*; and were there nothing of this in it; yet must it be very unwelcome to him, to hear such a Character of the *Subjects* of his own *Communion*, that there can be no *Security* in their *Loyalty*; since being but newly come to the Crown, he cannot but remember, that 'tis but a little time since he was a *Subject* himself. And how near this comes to his own *Person*, let every one consider. I meddle here nothing with the Controversie; but I believe, that all *Honest Men*, that know how hearty a Lover this our *Sovereign* is of *Loyalty* and *Fidelity*, and how *Sincere* in his *Religion*, need no other Argument to conclude him a Calumniator, who has thus Aspers'd his Religion, and set it forth as *Disloyal*, and teaching to *Rebel*: Since if it really were so, whosoever profess'd a Love to it, and *Loyalty* together, must of necessity be a *Dissembler* on the one Side or the other; there being no possibility of being heartily *Loyal*, and yet be *True* to a *Church*, which teaches to *Rebel*.

All that remains here worthy of Consideration, is, whether it be *Wise* or *Mannerly* for *Preachers*, to make their *Prince's* Religion *Odious* and *Contemprible* to his *Subjects*, tho' they make no *Dedications* of it, or do not Preach it to a *Parliament-House*? The Reasons for the Doubt are these:

1. Because it do's not look like the part of a good *Subject*, to undervalue his *Prince* to his own *People*. And yet he that inveighs

inveighs against his Religion, seems to do so: For when such and such Points of his *Faith* are painted out and condemn'd as *Ridiculous, Nonsense, Profane, Impious, the Effects of Madness, full of Contradictions, contrary to Sense and Reason, Charms, Hocus-pocus, Cheats, gross Idolatry, worse and more Unnatural than that of Barbarians and Pagans.* Are not all these most severe Reflections upon his *Sense, his Judgment and Reason?* Whilst He being suppos'd to approve and embrace all those *Tenets*, that are stamp'd with these Ignominious and Unworthy Titles, is at the same time suppos'd not to know the difference between *Sense and Nonsense, Reason and Contradictions, Judgment and Madness, Christianity and Idolatry;* and especially when after these Black Characters this Conclusion brings up, *These things are so Plain, that any Man of Sense, any Child may see it.* Is not this within one Step of ranking all of that Communion in the List of Madmen or Fools? It leaves 'em all, at least, at the Mercy of the Congregation, by their *Inferring Faculty*, to make what they please of them.

2. Because such a way of Preaching Reflects upon the Government of their Sovereign. The Reason is evident; because when They set forth the Religion of their Prince, as teaching and encouraging Usurpation, Tyranny, Massacres, all sorts of Cruelty and Treachery, of introducing Slavery, and making no Conscience of any thing that is for the Interest of Mother-Church: This certainly fills the Subjects with *Fears and Jealousies*, makes them uneasy under such a Government, and indisposes them for giving a hearty Service to such a Prince, who, they are made to fear, intends nothing better for them, than *Violence and Slavery.* Whosoever considers the Temper of this Nation, how susceptible the People are of Fears, how jealous of their Liberty, how credulous at the Noise of Plots and Designs; cannot but know, how far a Hint or sly Insinuation will go with them; and that one *Innuendo*, that touches upon the right String, will set them more in a Ferment, than open Danger will do any other Nation in the World. 'Tis strange, how sensibly the Noise of a *Cloud*, or a *Storm*, or a *Snake in the Grass*, works upon them, tho' in the Quiet of a general Calm. To talk to them of *Patience, Non-resistance, of being ready to suffer all that God shall permit for their Sins*, is to fill their Heads with

Fire.

Fire and Fagots; and a Word of *Slavery* carries their Fancies into the middle of *Egypt*. Now when a People is thus dispos'd, how can those *Preachers* be good *Subjects*, who cannot get six Steps above their Congregation, but immediately they discover *Clouds* hanging over the Peoples Heads, they fright them with *Storms* and *Tempests*; and then pretending to allay their Fears with the Comfort of *Have but Patience, be ready to suffer, all this will blow over*, they fright them ten times worse than before, and slyly improve their *Comforts* into a *Second Storm*? Now what kind of *Subjects* must these be, and how wonderfully *Loyal*, that by these Contrivances and subtil Insinuations, can fill his Majesty's People with as much *Disturbance*, and render them as *Uneasie* under the most benign Influence of a Gracious and Indulgent Prince, as if they had the heavy Weight of *Tyranny* galling their Shoulders? I know the Pretence is *Religion*, and to preserve their Flock from *Error*: and 'tis no more than a Pretence; for 'tis certain, Men may be taught to be *Good Christians*, without being made *Bad Subjects*; and the disturbing the Government, is no necessary Preparation for directing People the Way to Heaven. *Patience* and *Resignation* may be easily taught without the help of *Storms*; the Scripture furnishes Matter and Examples enough without going up into the *Clouds*. And I wish this *Modern way* of teaching *Patience*, be not a new kind of *Pulpit-Drum* to alarm People into the Spirit of Rebellion.

I would not be for raising Scandals against any Society of Men, much less against those who pretend to the Gospel. But when I see the Effects of such kind of Preaching, how it raises *Discontents* and *Jealousies*, and becomes an Aggrievance to the Prince, I cannot but wish, that such as follow this Method; and intend the Mischief, were more *Loyal*; and such as intend it not, were more *Wise*. Howsoever it be, I am sure the Method is unwarrantable, and not at all becoming those, who would willingly be thought the *Best Preachers* in the World, and the *Best Subjects*.

F I N I S.